THE CHRISTIAN AMBASSADOR.

DEVOTED TO RELIGION, LITERATURE, AND INTELLIGENCE.

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$2.50 a year.] Publishing Office, No. 140 Fulton-st., New-York. [In advance.

VOL. I. SATURDAY, NOVEMBER 20, 1847. NO. 2

The Christian Ambassador.

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S. C. BULKELEY, } Editors.

S. C. BULKELEY & CO., Publishers.

Original.

OCCASIONAL SERMON,

Delivered before the New-York Association of Universalists, at its Session holden at Southold, L. I., on Wednesday and Thursday, Nov. 3d and 4th, 1847.

BY REV. MENZIES RAYNER.

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." John vi: 66, 67, 68.

It is a deplorable truth that many who apparently begin well and promise fair in a good cause, do not prosecute it to any good effect. That it should be so in the great cause of virtue, and especially, that it should be so in reference to the cause of the *christian religion*, with its paramount claims of interest and excellence, is lamentable indeed. Yet so it has been, from the first age of the christian church, down to the present time. It was so in the time of St. Paul. Hear his language to the Galations: "O foolish Galations, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? ye did run well; who did hinder you? are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? this persuasion cometh not of him that calleth you." St. Peter also, speaks of some who had "forsaken the right way, and had gone astray, following the ways of Balaam, the son of Bosor, who loved the wages of unrighteousness," And he says, "It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But" (continues he) "it is happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." Our Savior speaks of some who receive the word with joy, but who go forth and, like seed sowed among thorns, are choked with cares, and riches, and pleasures of the world, and bring forth no fruit to perfection, and of others who endure for a season, but in time of temptation and persecution fall away. In his travels and teachings, Jesus had many who followed him: some from idle curiosity; some because they did eat of the food which he miraculously furnished; some to accuse and ensnare him: and some also, with honest and candid minds, followed him from sincere attachment to him, and to his doctrines. These adhered to him, whilst others forsook him and turned away.

Alluding to a particular period in the history of Jesus, the text says, "From that time many of the disciples went back, and walked no more with him," &c. By attending to the context we shall discover the reason why these disciples went back, and walked no more with Jesus, which gave occasion to the interrogation of our Savior, and the reply of St. Peter, as stated in the text. We shall notice each of these positions in the proper place.

Our blessed Savior, in disputing with the contentious Jews, had, among other things, declared that he was the bread of life; and that the bread which he meant was his flesh. This declaration they could not comprehend. They therefore, says the Evangelist, "strove among themselves, saying, how can this man give us his flesh to eat?" "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." These declarations of Jesus appear to have been as unintelligible to the disciples, or at least to a part of them, as they were to the Jews. For it is said that many of them when they heard it—that is, when they heard him speak in this manner, said, "This is a hard saying, who can hear it?" or who can understand it?

These disciples are supposed to have been certain pretended converts, who followed him indeed, externally, but not heartily. Had they been real disciples, and faithful followers, they would not have taken offence, and murmured at Jesus, for so small a circumstance as that of some expressions of his, the meaning of which they did not immediately comprehend: much less would they have deserted him, especially after he had explained himself, by informing them that what he had spoken was not to be taken in a gross and literal sense, but that it was merely a figurative representation, setting forth the quickening and nourishing influence of his gracious doctrine. Hence he says, "It is the Spirit that quickeneth, the flesh profiteth nothing: the *words* that I speak unto you, they are spirit, and they are life. But" (says he) "there are some of you that believe not."

The reason alleged by these unstable disciples, for their ungrateful revolt, was only a frivolous pretence. The declaration of Jesus that he was the true bread, and that they must eat his flesh, they could not understand. But was it a sufficient cause for leaving him, that they could not at once comprehend the meaning of all the similitudes, and modes of expression employed by him in his teaching? They had seen his miracles; they had heard his divine discourses; and they were so far convinced that they had commenced following him, and professed themselves his disciples. And now, because of some particular expressions or sayings of his, which they did not immediately understand, they forsake him, and turn away in disgust. But in all probability the reason assigned was not the real one. Their pride, their worldly-mindedness, and their fear of being despised and persecuted, was probably the cause of their defection, and of their leaving this lowly and despised Master.

Skeptics of the present day, and indeed of every age, raise similar objections to christianity, and to divine revelation. They urge that the Scriptures contain many hard sayings: many unintelligible passages; and many inconsistencies and contradictions. That there are difficulties and seeming obscurities in the Scriptures, need not be denied. It is reasonable to expect there should be. They are very ancient writings. They abound with metaphors, and many of their subjects are vastly profound. But does it thence follow that those Scriptures, (in which, let it be remarked, that for one difficult passage there are very many which are plain, even to the most common capacity,) are not inspired, however they may be supported by facts and evidence? Let us illustrate the case by a problem. Here is a book; a gre

portion, and the most important parts of which have been demonstrated to be true, by the most indubitable evidence; but there are some things in it which we do not understand, which appear mysterious and unaccountable to us, therefore it is not a true record. Is this conclusive? Is it just reasoning? Certainly not. No one will so admit it. That there are many things in the Scriptures which to us are incomprehensible, we also admit; nor is it possible that it should be otherwise, when they treat of such sublime subjects as the being, the nature, and the attributes of the incomprehensible Jehovah—God over all.

That there are absolute inconsistencies, and contradictions in the sacred Scriptures we deny. *Difficulties* we allow there are. But these, by a fair explanation, and a just comparison of the different parts, would most of them vanish, and, generally, a beautiful coincidence and harmony would appear. But in truth, the really hard sayings to which infidelity and scepticism are most frequently, though perhaps *secretly* inclined to object, are those which relate not so much to faith as to practice. The Scriptures—Christianity especially, condemns not only all immorality, but all irregular and injurious indulgence of the passions and appetites, together with all the proud conceits, and unhallowed ambitions of men, and lays them in the dust, and it inculcates humility, meekness, diffidence, gentleness, tenderness, compassion, and unbounded benevolence both to friends and foes. It is this humility, this purity and spirituality, which the Gospel requires, which induces many to reject it, and which too frequently causes even those who have professed themselves the disciples of Christ to go back, and walk no more with him in the faith and obedience of the christian calling.

But leaving such to reflect upon their folly and their ingratitude, and to return to the paths of truth and peace, we may next proceed to consider the interrogation of our Savior, addressed to the *twelve*, and applicable also to all those who are still his sincere disciples, and humble followers: "Will *ye* also go away?" This short sentence appears to have been uttered by the Savior in a melancholy mood and plaintive tone, and with the most affecting tenderness. As if he should have said, "You see, my beloved disciples, how the Jews are offended and enraged at me; you see also, that many of my professed disciples have deserted me. They have been with me; they have beheld my miracles; they have listened to my doctrines. I have carefully instructed them in the nature of my office, and my ministry; I have diligently taught them their duty, and placed before them the excellencies and the inestimable advantages of my religion. Every possible means have been employed to convince them that I am the promised Messiah, and my doctrine a revelation from Heaven. But they have forsaken me; they have deserted my person and my cause, and will continue with me no longer. Will *ye* also go away? Will ye also forsake your humble leader? And shall I be left alone, without a companion, and without a friend to encourage and console me? Will *ye* also go away?" And now mark the answer, worthy, at all times, of a true disciple of Jesus, and a professor of his religion. Simon Peter answered him—he answered for himself and in behalf of the rest of the twelve, "Lord, to whom shall we go? thou hast the words of eternal life." "As if he had said, "Lord, if it were possible that we should turn away from so kind a friend; so attentive, so indulgent, so affectionate, so divine a Master and Leader; if it were possible for us to be so lost to all sense of gratitude and obligation as to desert thee and thy cause, yet to whom should we go, and where shall we find another so faithful a guide, and so wise a teacher? Thou hast revealed tidings of joy unknown, or but faintly hoped for before, even immortality and eternal blessedness. 'Thou hast the words of eternal life.'"

The instructions to be deduced from this part of the text, may be comprehended and properly illustrated under the two following propositions. First, that the defection, or the apostacy of some, or of any number of persons, from the religion of Christ, is no just argument, no sufficient reason why others should follow them, or imitate their example. And Second, that no one can desert Christ or abandon christianity, and be a gainer by it, and without suffering a loss, for which nothing can be an adequate compensation.

The text says, "*Many* of the disciples went back, and walked no more with Jesus. And what if they did? And what if there had been many more who did so? This would have been no certain evidence that it was right, or that it was wise to do so, and no good reason why others should do the same. We are not to follow a a multitude, or any number of persons, in doing evil, or in neglecting to do good. Examples, mere examples, even of the best of men, are not always and in all things a certain rule of conduct: for good men may err. Much less should the examples of the thoughtless, the ungrateful and the perfidious be followed.

Because some have left Christ and his religion, made shipwreck of the christian faith, and given up the inestimable hopes of the Gospel, is it a consequence that we should follow them in this? Rather, the use we should make of the apostacy, or the defection of others, should be to make us more cautious, and more diligent in examining into the truth, that we may not be deceived, or led astray; and that being satisfied of the correctness and stability of our religious principles, we may be able to defend them, and be ready always to give an answer to every man that asketh a reason of the hope that is in us."

If a man's worldly property is called in question, he will naturally be more than ordinarily careful to examine his title, the tenure by which he holds it. So when christianity, the *richest* legacy ever bequeathed to the world, is called in question, and especially when any, who have professedly espoused its principles, turn from those principles, and renounce even the profession of the Christian faith, it should excite in us the greater care, and lead us the more thoroughly to examine its foundation and the grounds of our confidence in it. Christianity claims of no man a blind belief in its doctrines. It envites enquiry, and shrinks not from the most critical investigation. The more closely it is *pried* into, the more scrupulously, yet sincerely, it is examined, the more evidently, we are persuaded, will it appear that it is founded in the wisdom, the mercy and the power of God, and the more shall we be convinced that in adhering to it, we have not followed cunningly devised fables, but a most important and glorious reality, the very consummation of human hope and happiness.

Like Peter, therefore, though not in the same self confidence, but with an humble and stedfast reliance on the grace of God, we should each be ready to say to the divinely appointed Messiah, though all should forsake thee, and thy religion, yet will I never forsake thee; yea, though I should die with thee, yet willl I nof deny thee, nor cease from following thee, as an obedient disciple.

We are now to consider the proposition, that no man can forsake Christ and his religion, without being greatly a looser by the rash experiment. "Lord," says Peter, "To whom shall we go?" and to whom, I ask, can sinners go, who forsake and deny the Savior? We are all sinners; this is a given point, which none presume to deny. "If we say we have no sin, we deceive ourselves, and the truth is not in us." Jesus alone was without sin, holy and harmless, and he alone is the Lamb of God, who taketh away the sin of the world, the only begotten, the only appointed of the Father, to reclaim the wandering and to save the lost. He is the "one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." He alone, therefore, in the influence of his religion, his "gospel of the grace of God," can give us rest, fill our souls,

with peace and joy, and with a hope full of immortality. "He is the way, the truth, and the life."

To whom then can the sinner go, who forsakes the Savior? Whither can he flee for refuge? Where can he find safety, where obtain healing for his woes, a sovereign balm for the ills of life, to cheer the gloom of adversity and disperse the clouds of darkness which frown around this earthly coast? What but a ray from the star of Bethlehem, or, to employ a still sublimer figure, a radiant beam from the Sun of Righteousness—what else can light the way over the valley and shadow of death, and point to brighter scenes and fairer worlds on high?

We enquire again, To whom shall we go for *present* comfort and happiness. The enjoyments of this world are fleeting and transitory, and chequered with many disappointments and sorrows. But were its felicities much greater than they are; and were they attended with much fewer inconveniences and inquietudes, yet the certainty of their short duration ought to be sufficient to abate our eager pursuit of them, and convince us that they should not be the principal objects of attention and desire, with beings created and designed for immortality, destined to survive all terrestrial things, and live forever.

Even in the midst of the highest enjoyments which the sinner, or the devotee of worldly pleasure can boast, he is not able to silence the clamors of the accuser in his own breast, whose stings and lashes, whilst he continues to possess conscious feeling and reflection, must render him uneasy and dissatisfied with himself, and with his highest earthly prospects. And it is here, my brethren, that godliness or true christianity, in its ample provisions and resources, appears to be, as the Apostle says, great gain, in that it not only furnishes peculiar consolations of its own, but enables the christian to enjoy those temporal blessings which providence bestows, with an additional relish, arising from quietude of mind, an approving conscience, and a grateful heart; and from the consoling assurance that they are the gifts of his heavenly Father, who has far greater blessings in store to bestow upon his dependent offspring: even treasures that cannot be exhausted. Where then can they go, even for present enjoyment, who forsake the religion of the Savior, who relinquish the unspeakable joys and the inestimable hopes of the glorious "Gospel of the blessed God."

But St. Peter, in his reply to his Master, not only intimates that there is no other than Jesus to whom we can go for safety and salvation, but that there is the greatest reason why we should still adhere to *him*, and to his incomparable teachings, "for *thou*," says he, "hast the words of *eternal life*." Eternal Life! How exhilerating the sound! how animating the prospect!

To creatures who are here, as it were, but for a day, how desirable the prospect of a future state of perpetual rest, and unbounded enjoyment, when this frail life shall close. And as to the reality of this blessed state, the Gospel has removed all obscurity from the momentous and infinitely interesting subject. It hath "brought life and immortality to light." And it proclaims this eternal life, with all its paramount blessedness, as the consequence of our Maker's unchanging and everlasting love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" And although millions live and die without the knowledge of the Savior, and of the gracious designs of their Maker, his original purpose concerning them cannot be frustrated, or ultimately fail of its accomplishment. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." "We have seen, and do testify, that the Father sent the Son to be the Savior of the world;" nor shall the unbelief of some, or of many, make the faith (or faithfulness) of God of none effect, even in a single instance; for he hath sworn that "unto him every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

To whom then, or where, shall we go, if we leave the religion of the Gospel? Shall we go back to the religion of *nature*, as it is called, with all its doubts and conjectures; or to the religion of *paganism*, with all its superstitions and absurdities, and there sit down in the very "region and shadow of death?"

Shall we return to *Judaism*, with its types and ceremonies, its numerous oblations and sacrifices, which can never take away sin, which were only figures and emblems of heavenly things? Or shall we embrace the doctrine of *Deism*, where boasted reason, independently of divine revelation, sits as chief dictator; refusing credence in anything and everything beyond its own powers of investigation and comprehension, everything which its own short line is unable to fathom? Or shall we still more rashly, or as some proudly pretend, more philosophically say, "There is no God;" and consequently no existence for man, beyond his short-lived state upon earth? Shall we bury alike our fears and our hopes in the gloomy prospect of blank *annihilation* in eternal unconsciousness? Ah, "whence this secret dread and horror of falling into nought? Why shrinks the soul back upon itself, and startles at destruction?—'Tis the Divinity that stirs within us: 'tis heaven itself that points out an hereafter, and intimates eternity to man."

I feel impressed to inquire still further, und to say, to whom shall we go? If we leave Christ, and his Gospel of the grace of God, to whom, or to what, shall we go for instruction, for consolation, and for hope?

Shall we seek a new leader, and a new and better revelation? Shall we inquire for new and enlarged discoveries concerning the nature, character, will and purposes of Almighty God, or of the great *Positive Mind*, as some prefer to say. Shall we embrace the system of religious principles and doctrines recently given to the world, and learnedly denomintated "*Philosophico Theology!*"

New discoveries! New revelations! far over-reaching, it seems, and over-lying all that *Jesus* communicated—that divinely commissioned personage—full of grace and truth—in whom dwelt all the fulness of the Godhead—who was the brightness of the Father's glory, and the express image of his person; who in his Gospel is the wisdom of God, and the power of God, and who of God is made unto us wisdom and righteousness, and sanctification, and redemption. Shall we let loose our hold of the *Gospel Anchor*—that anchor of the soul, which St. Paul declares to be "both sure and stedfast, and which entereth into that within the veil whither the forerunner is for us entered, even Jesus, made an High Priest forever—not after the law of a carnal commandment, but after the power of an endless life." Are we prepared to take this step; thereby acknowleding, and virtually declaring that the religion of Jesus Christ is faulty and insufficient? Think for a moment. What more can we ask, or hope to know of God than *he* has revealed? What more of God's government and purposes? What more of our religious and moral duties and privileges, and of our ultimate and eternal destiny?

The instructions of Jesus have for eighteen hundred years been the wonder of the world; and not one among all those who declare or intimate that his religion is imperfect, have shown us a single error in doctrine or precept which he taught, or discovered a higher principle of action than he revealed, or enforced a duty which he did not inculcate, and which he did not exhibit in his life.

I firmly take my stand here; and I declare that among all the boasters, or pretenders of ancient, or modern times, there is not one who has gone beyond Jesus—*Beyond*, did I say; nay, not one who has half come up to the sublimity of his character, or the excellence of

his teachings. There is not one who would not be an humble pupil in his school, or who ought not to think it an honor to sit, like Mary, at his feet, and hear his word.

Do you wish to correct long existing evils—Jesus teaches you the way, and provides you the means. Do you wish to evelate the world, and lift it up to a high state of moral and spiritual sublimity and perfection—Jesus has furnished the agncies by which it must be done. Conceive of the most exalted and perfect condition of society that can be imagined, and you will find his religion in its holy and incomparable teachings, its divine precepts, its trancendant excellencies and glories, suited every way to its accomplishment. It seems to be thought by some, that the world has *out-grown* the humble religion of Jesus and his Gospel. Out-grown it! You might as well talk of out-growing perfection itself!

But I am confident, my brethren, that you cordially respond in your hearts, to these views of Jesus and his Gospel, as here faintly exhibited, and that you are ready, each one of you, to say with the enraptured Apostle—"God forbid that I should glory save in the Cross of our Lord Jesus Christ—Yea, doubtless, and I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord—that I may know him and the power of his resurrection. I am ready to go to prison and to death for the name of Jesus Christ of Nazareth." And I would fain hope, most earnestly, that every Ministering Brother present, is ready to say with St. Paul further—"Neither count I my life dear unto myself that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." And may I not assuredly hope that one and all of you, my brethren and sisters, are ready cordially to adopt the language of one of our hymns, and say—

"Should all the forms which men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart."

And now, my brethren, if St. Peter uttered this interrogatory exclamation, and made this declaration, at a time when Christ had, as it were, but just begun his ministry; when Christianity was in its very infancy, unsupported by that flood of evidence of its truth and divinity, which has since been poured in upon mankind, in the *resurrection* of Christ; in the descent of the Holy Ghost in its miraculous powers; in the wonderful promulgation of the Gospel, and the divine energy which attended it, together with the remarkable accomplishment of prophecies, which attest its truth, well may we now adopt the same language, and say, Lord, to whom shall we go? Thou *verily* hast the words of eternal life. Thy religion has stood the test of *ages;* it has braved the fury of all its enemies for eighteen hundred years. The humble *bush*—to employ a simile from the Old Testament—though wrapped in the flames of persecution and fiery trials, has not been consumed: the gates of hell have not prevailed, and shall not prevail. The Christian system still stands as a city on a hill, which cannot be hid, and which can never be demolished. It is of the Lord's founding, and Jehovah will uphold the same forever. Lord, then we still enquire, to whom shall we go? Thou art the first and the last, the faithful and true witness, who livest, and was dead, and who art alive forever more; the only Redeemer of sinful men, the hope of thy spiritual Israel, and the Savior thereof. Thou hast the words of eternal life.

I must still claim your patience and attention whilst I give the subject another brief application. I would apply it to the doctrine of universal grace and salvation. This doctrine, I am persuaded, when rightly understood, and when compared with any other, and with every other doctrine, contains pre-eminently "the words of eternal life." If, then, there are any who have lent a willing ear to this doctrine, but who on account of any difficulties, or discouraging circumstances, have, like the faultering disciples, turned back and left this glorious system of heavenly truth and grace, the world's last and the world's only sufficient hope. Let me ask you, my Universalist brethren, in the name of Jesus, will ye also go away? Will ye desert or give up the cause of God's eternal truth and love? What is your reply? Ah, I read it in your countenances. 'Tis the language of Peter to his Master. With him you are ready to say: To whom shall we go? If we could think of renouncing, or leaving the doctrine of impartial, universal grace, yet, to whom, or to what other doctrine or system shall we go? Shall we go back to what is proudly called *the mother church*, with her pope, and her prelates, her cardinals and monks, her prayers to the virgin, and other canonized saints, her transubstantiation, priestly absolution, extreme unction, and purgatorial purification. What has that system of religion ever done for the world? Let crusades, inquisitions, and massacres tell the mournful and sanguinary tale. Shall we go back to what has long been styled *orthodoxy?* The doctrine of fallen angels, a personal, malignant devil, an angry, revengeful Jehovah, and a hell of endless torments, for a large portion of the human family. What has *this* system of doctrine ever done for the world? It has been promulgated for ages. Has it led mankind more to *love* or to *dread* their Creator, and heavenly Father? Has it united professing christians in friendship and fellowship, in brotherly kindness and charity? Has it made them forbearing, generous, and benevolent? Nay, has it made them *honest?* I pause for a reply. To whom, then, or to what shall we go, if we leave the doctrine of universal grace? the doctrine which proclaims good tidings of great joy, which shall be to all people; the doctrine and the only doctrine, which, in its genuine spirit and influence brings, and which ultimately *must* bring universal peace on earth and good will to all men; the doctrine which, in the truest and fullest sense, hath the words of eternal life.

What other doctrine, brethren, I appeal to your judgment and Christian candor, what other doctrine has half the claims upon your faith, your hope, your sincere attachment, and your ardent affection, as the holy, the sublime, doctrine of God's universal, immutable, all conquering love? Love, which astonishes angels; confounds and subdues adversaries; and which must ultimately fill all intelligences with rapture and extatic joy.

Brethren and Sisters in the faith of this animating and glorious doctrine—believing it to be eminently the truth the truth of God, which shall stand, though the heaven fall, and the earth pass away; may we cleave to it, defend it, support it and *live* it, in all its subduing, sanctifying, and heavenly influences, to our abundant comfort and entire satisfaction; and to the glory of God in the highest. AMEN.

Original.

Inspiration of the Bible.

The Bible comes to us professing to be an inspired book; and as such is received by Christians of all denominations. But very different views are entertained concerning the nature of inspiration. Some believe what is called the *plenary inspiration* of the Scriptures that every word and every syllable was dictated by the Spirit of God, and consequently that every word is God's word.

There are few, if any, in our denomination, who entertain this view. There are several strong objections to it, among which are the following:—Paul at one time directed Timothy to bring with him the cloak which he had left at Troas, and the books, but especially the parchments. It is unreasonable to suppose that he would

inspired of God to give this direction. But this is in the Bible; therefore all parts of that book are not inspired.

At one time Paul said to the Corrinthians, "I speak this by permission, and not of commandment."—(1 Cor. vii. 6.) In that case he directly disclaimed inspiration. Certainly then he was not inspired in every thing he wrote.

The different *style* of the various writers of the Bible, proves that it did not all come directly from the same source. If the Divine Spirit had dictated every word, we should expect to find the same style of writing in all parts of the Bible. Almost every writer has a *manner* peculiar to himself; and, in our reading, we can sometimes tell the author by the style of his composition.—Now, if the Scriptures all came directly from the same source—if every part were suggested by the Holy Spirit, we should find the same *style* pervading the whole. But this is not the case. What a great difference we discover between the simple narrative of Moses, and the poetry of David! How wide the contrast between the plain bluntness of the book of Proverbs, and the fervid eloquence of Isaiah! And in the New Testament none can fail to discover the great difference between the writings of Paul and Peter, Matthew and John. In fact, all the inspired penmen have a method of their own, in which to relate the great truths to which they give utterance. This goes to prove that the *language itself* was not dictated by inspiration; and that while divine truths were communicated to the minds of the Scripture writers, they were left to relate those truths in their own way.

The apparent contradictions in the Bible disprove its plenary inspiration. There are no real contradictions in the Scriptures, yet there are many things which, at first sight, appear contradictory, and which have required considerable thought, in order to render it evident that they harmonize. If we admit that the sacred penmen wrote after their own manner, these things are easily accounted for; but they are inexplicable on the ground that every thought and every word they uttered, was dictated by heaven. For these reasons, then, we reject the idea of the plenary inspiration of the Bible.

But in rejecting this view, we should be careful that we do not run into the opposite extreme, and deny all inspiration, or so define it as to make it mean nothing extraordinary—nothing more than what influences all writers upon all subjects. So far have some individuals "progressed" and "reformed" in this way, (and men professing to be Christians, too,) that they have come to regard the Bible as no better than some other books, and, in fact, not as good as some others. They laugh at the idea that the Scripture writers were divinely influenced, and contend that Shakspeare was as much inspired as Isaiah, and Gibbon or Hume, as truly inspired as Paul, or even Jesus himself. They believe the sacred penmen were just as liable to make mistakes as other men, that they wrote much upon hearsay and rumor, and were mistaken in many things which they recorded, while they have the charity to believe that some of their statements are true. This is the *refined, transcendental, progressive, clairvoyant* view of the subject.

In my view, this is a monstrous error, followed by very pernicious consequences. According to this notion, we have no sure word of prophecy; when we read the Bible, we know not whether we are reading truth or falsehood; we cannot tell what to believe, or what to reject as unworthy of credence; everything is involved in doubt and uncertainty; and we are launched out on the ocean without chart or compass, or even the light of a star, to guide us on our journey. Under such circumstances, what can be expected but that we make entire shipwreck of all Christian faith?

The Introduction to St. Luke's Gospel is sometimes referred to, to prove that Luke wrote, not upon his own knowledge, but on the testimony of others. Let us examine it, and see how the matter stands. Luke says: "Forasmuch as many have taken in hand to set-forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us which were from the beginning eye witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Here, it is true, Luke states that many had set forth in order a declaration of the things believed, "even," says he, "as they delivered them unto us which were from the beginning eye witnesses and ministers of the word." Well, we allow that "those who from the beginning were eye witnesses and ministers of the word," delivered some things to Luke and his fellow believers. But does it follow that he had no knowledge of Christianity except what was derived in that way, and that he was authorised to write nothing more than what he thus heard? By no means. I maintain that he knew much more than what his fellow men had told him, and that he had much better evidence than this of the truths which he recorded. After speaking of others writing, he says, "It seemed good to me also, having had a *perfect* understanding from the very first, to write unto thee," &c. How could Luke have a *perfect knowledge of all things from the first*, if he knew nothing more than what others had told him? He might have some sort of an understanding of some things in that way, but could it be called a *perfect* understanding? Furthermore, Luke says he wrote that Theophilus might *know the certainty* of the things wherein he had been instructed. How could Theophilus know the certainty of those things by Luke's writing, if Luke himself was not certain of them?—Surely, Luke wrote what he certainly knew to be true; and therefore his inspiration implies something more than hearing others tell what they had seen and heard, or reading the writings of others. Truly, any one might be inspired in that way.

The following passage is often quoted to prove the view of inspiration which we oppose:—"There is a spirit in man, and the inspiration of the Lord giveth it understanding." But this expresses our view of the subject, instead of the opposite one. If the inspiration of the Lord gave *understanding* to the Scripture writers concerning the things of which they treated, then I have no doubt their understanding was correct; and we may place the utmost confidence in their statements. They were not deceived or mistaken, for God gave them understanding; and their testimony is worthy of all acceptation. Then Christianity is true—then the Bible unfolds momentous truths on the most important of all subjects—then its divine admonitions should be earnestly heeded, and its blessed promises joyously and gratefully received, as the foundation of that hope which is as an anchor of the soul, sure and stedfast.

It seems to me, that if inspiration means anything, it must mean as much as this. It preserved the sacred penmen from error, and enabled them faithfully to impart instruction concerning the subjects on which they wrote. Peter says—"Prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost." No interpretation of this language can make it mean less than that God exercised some special care over those "holy men" of whom he speaks, and consequently their writings must be worthy of our confidence. And if, in this language, Peter had reference particularly to the prophets under the Old Testament, there are other passages which prove that the New Testament writers were equally well qualified for their work. Paul claimed to speak by commandment of the Lord; (1 Cor. vii. 10.) and the fact that in one case he made an exception, saying, that in that thing he spake by permission and not by commandment, strongly implies that in other things, which are really of a religious nature, he did write under Divine influence. Some of

the other writers were constant attendants on our Lord's ministry; and if there was anything in his public ministrations which they did not fully understand, when they were alone, he explained all things to his disciples.—(Mark iv. 34.) Yet in this way, perhaps, they could not be properly qualified for the important duties which devolved upon them as the biographers of the Son of God, and the religious instructors of the world. It is probable that many things, which they heard, would escape their recollection; and it might be necessary for them to instruct others, concerning some things in which they themselves had not been directly instructed by their Divine Master. How were they to be qualified for the important task before them? I answer—By the descent of the Holy Ghost, which Jesus said would *bring all things to their remembrance, guide them into all truth and abide with them forever.*—(John xiv. 16, 17, 26: xvi. 13, 14.) If they had forgotten anything which it was important for them to state, the Divine spirit would *bring it to their minds.* If it was necessary for them to write anything which they had not previously learned, the Spirit would *guide them into all truth.* This Spirit was to be with them, not for a brief period only, but forever. Ever was to be with them, *to bring all things to their remembrance and guide them into all truth.* Thus were the Scripture writers influenced; and this I call *inspiration.* They might have been left to the natural use of their faculties, to state, in their own manner, the truths thus communicated to them; and this will account for the diversity of *style* observable in their writings, and also for the apparent discrepancies. But by the Divine Spirit they were furnished with all needed instruction. I claim no greater inspiration than this for them. This is enough to assure my mind, and enable me to repose with entire confidence in the Bible, as containing a special and sufficient revelation from God, and as the Rule of Christian faith and practice. H. L.

Williamsburgh, L. I.

THE CHRISTIAN AMBASSADOR.

NEW YORK, NOVEMBER 20, 1847.

Father Ballou's Sermon.

We announced last week the receipt of a copy of the Sermon preached by Father Ballou, at the late session of the U. S. Convention. It is founded upon Romans xii: 1, 2. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

We have read the Sermon with great satisfaction. It is powerful, and yet so simple that a child can understand it. This is a characteristic of all his Sermons. Though profound in his arguments, he is never abstruse. We cannot do better than present our readers with a few extracts. After showing that the Apostle presents the mercy of God as a reason for serving him, he proceeds to answer the following question: Of what benefit was the unbelief of the Jews to the Gentiles? or how was it that the Gentiles obtained mercy through the unbelief of the Jews?

"In order the more easily to throw the light of this subject into the mind of the hearer, we will suppose that the Jews, as a people, with their rulers, and the whole estate of their elders had received Jesus as their expected Messiah; had all repented of their sins, and believed the doctrine he taught, what would they have done more? Or how would they have treated the Son of God? They would have pressed him to their bosoms; they would have carried him in state and splendor from synagogue to synagogue; they would have called on all the people of the land to hear the divine Teacher; and a glorious reformation would have been effected in the land. How your hearts now swell with delight at such a scene! And how deeply do you regret that no such things took place. But suppose these things had happened, would the prophecies of the Old Testament have been fulfilled? Would what Isaiah says, in his 53d chapter, all have taken place? Would Jesus have been despised and rejected of men—a man of sorrows and acquainted with grief? Would he have been wounded for our transgressions, and bruised for our iniquities? Would the chastisement of our peace have been upon him? And should we have been healed with his stripes? Would he have been oppressed and afflicted? Would he have been brought as a lamb to the slaughter? It is seen at once, that, had not the Jews, as a people, been blinded as to the true character of Jesus, they would not have persecuted and put him to death, as was foretold by the prophets. How, then, could the Gospel have been established in the world, founded on the fact of the death and resurrection of Jesus, according to the testimony of the prophets? If those prophecies had not been fulfilled, and the disciples of Jesus had attempted to preach him among the Gentiles as the Messiah promised to the house of Israel, the Gentiles could have refuted them out of the prophets. But with what irresistible force of argument did the disciples proclaim the Gospel to the Gentiles, founded on the entire fulfilment of all which the prophets had said!"

Speaking of the simplicity which is in Christ, he uses the following eloquent language:

"With all the pomp, with all the glory, with all the wealth, and all the learning of the schools among both Jews and Gentiles, let us, for a moment, compare the simplicity that was in Christ. Born in a family which was supported by mechanical labor; brought up in laborious habits; destitute of wealth and the honors of the schools, he commenced his public labors. To assist him in the ministry of his doctrine, a few fishermen, and others of useful occupations, were chosen. The doctrine which Jesus taught, was as simple and easy to understand as the common affairs of life. His sermon on the mount, containing the sublimest beatitudes and all the duties of life, requires but ordinary talents to understand. His manner of teaching by the use of parables, communicated truth in the most simple manner. When he justified his favor to publicans and sinners, of which he was accused by the Pharisees and Scribes, how simple was his method! 'What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he hath found it? and when he hath found it he layeth it on his shoulder rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.' And how sublimely simple, if I may so say, was his application of his parable! 'I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance.' On foot, see him travel from city to city. Fatigued and weary of his journey, see him resting himself by Jacob's well at Sichar; and mark the simplicity of his conversation with the woman of Samaria. To set his disciples an example of humility, behold him who gave sight to the blind, hearing to the deaf, healing to the sick, soundness to the maimed, and life to the dead, gird himself with a towel and wash their feet.

"How poorly has the simplicity which is in Christ been maintained by the Christian church! Read its history, in which we learn its conformity to such worldly institutions and customs as are pleasing to human ambition, and all the vain pride and corruption which characterized pagan idolatry. That subtilty with which the serpent beguiled Eve, is constantly at work, persuading us to seek to render religion popular in the eyes of the world. That spiritual wickedness may be maintained in high places, high places must be established and supported. So deeply is the love of popular esteem rooted in the heart, that, it is to be feared, many are inclined to concede to opinions and customs inconsistent with their better judgment for the sake of that shining phantom.

"The renewal of mind of which our text speaks, which raises the soul above the deceitful charms of that honor which men receive one of another; and directs its desires towards the honor which cometh from God only, will enable the disciple of Jesus to renounce everything contrary to "that good, and acceptable, and perfect will of God," and to make proof of that will by gaining a correct knowledge of it, and by a practical conformity of heart and life to its divine principles."

We do not give the above extracts because we think them better than other portions of this Sermon. All parts of it are good, and we would warmly commend it to the attention of our friends. O. A. S.

Impatience.

Impatience is one of the besetting sins of the present age. The habit has grown upon us of complaining and fretting because we do not realise, at once, what we have no right to expect under a lapse of time and as the result of a series of efforts. We see, or seem to see, what is possible, what may result to us for good, and we forthwith set out in the pursuit. We find little difficulty in overcoming obstacles. Our indomitable perseverance amid dangers and discouragements will not yield, and, like the child just learning to walk, our ability increases with every attempt; our courage strengthens, and our hopes quicken, at every impediment overcome. Excitement and confidence of success but whet the zeal which urges us forward. But when toil has triumphed and difficulties are removed, the excitement diminishes, the zeal abates, and the mind becomes impatient to possess what it has struggled for so earnestly. It is unwilling to wait the period from the growth of the stock to the ripening of the grain. Time and space have not entered into our calculations. It was possibilities we looked for. Obstacles could not deter us. But now we are wretched for lack of something to do. As long as labor lasted, the hum of preparation entertained us. Now every thing is ready, we grow impatient and make ourselves miserable because the object is no nearer; never remembering that time is essential to maturity, without which there is no perfection.

How many good causes have failed for want of patience, the child of faith. Every thing was well begun. The plan was well conceived and correctly drawn. The foundation was laid right, and still stands firmly. The materials were all collected and fitly framed. But the Master-builder seems to delay. We grow impatient, fretful, outrageous. We see no cause for such delay. Such should remember that "God is not slack concerning his promises, as men count slackness." He has begun and he will do it, he has purposed and he will execute. His time is not ours; but ours should be his, for his is all-time, and we shall live forever. We should submit to him, for he is wiser than we are, and will do better for us than we can for ourselves.

When I was a lad my father gave me some seeds to plant. He showed me how, and when I had done, he assured me they would grow. I waited several days, but saw no signs of life. So I dug them up, so impatient was I to see if they had grown. I found them swollen but not sprouted. I covered them up again. A few days more of watching exhausted my little fund of patience, and I dug them up again. They were about as before, for the weather had been dry. I complained to my father, and told him what I had done. He convinced me of my folly; and I waited till his seeds, near-by mine, had sent green shoots above the surface. I could wait no longer, and so dug carefully down, and, to my great joy, found the germ just put forth. I covered them up and left them. But each day I had to go and examine them; and thus my impatience retarded and well nigh prevented their growth; for it was not till many days after my father's seeds had been finely growing, that mine was able to overcome the perplexity I had given them, and send their shoots above the ground.

The times and seasons God has put in his own power. With them we have nothing to do, further than to regulate our conduct according to their indications. Who, by taking thought, can add one moment to the day? It is ours to submit to God's direction, improve his time, each moment as it flies, and patiently wait for what he has in reserve. We all need faith, and the "assurance of hope:" we shall then "hope for that we see not, and with patience wait for it." W. S. B.

Wisdom and virtue make the poor rich, and the rich honorable.

Boston Association.

We learn from the Trumpet that this body held its last annual session at Lynn, on the 3d inst. A communication was received from Br. J. F. Dyar, returning his letter of Fellowship to the Association, on accouut of his desire to devote his time entirely to secular business. Br. E. Fisher was appointed standing Clerk, in place of Br. J. G. Adams, resigned. A spirited and protracted debate was held on the subject of Christian Fellowship. Br. E. Francis having proposed the questions,—What constitutes a Christian Minister in full Fellowship with the Boston Asssociation? And how far does this bind one brother to exchange pulpit services with another? What do we expect should be believed by one who calls himself a Christian? The subject was referred to Brs. H. Ballou, H. Ballou, 2d, R. Breare, J. M. Spear and T. D. Cook, who subsequently reported the following resolution:

Resolved, That this Association express its solemn conviction, that in order for one to be regarded as a Christian Minister with respect to faith, he must believe in the Bible account of the life, teachings, miracles, death, and resurrection of the Lord Jesus Christ.

After much discussion, and several propositions to amend, it was finally voted to refer the final decision of the question to an adjourned meeting to be held in Cambridgeport, on the first of December next We are glad to learn that so much attention has at length been aroused upon this question, in a quarter where it has been so long neglected, to the manifest injury of our cause, and where a right decision of the matter cannot fail to be attended with the happiest consequences. It is notoriously true that among the Universalists in Boston and vicinity, as well as in some other places, the same thing has happened, that the Apostle predicted would take place among the professed disciples of Christ in his day, "Even of your own selves," said he, "shall men arise, speaking perverse things. Unlike the disciples of old who prayed, "Lord increase our faith;" some men seem mainly solicitous to ascertain how little a man can possibly believe in Christ, or Christianity and still be allowed to call himself a Christian. The result of such perverse teachings, is seen in the prostrate condition of some societies, and the languishing condition of others, where "philosophico theology," alias scepticism, has been administered to the people from the pulpit, under disguise of christian instruction. It is time, therefore, that this matter were taken in hand and prompt measures applied to stay the progress of this desolating scourge. We have all confidence in the wisdom, zeal and integrity of the brethren comprising the Boston Association to put this matter right among themselves. Let them do their duty fearlessly, faithfully, and conscientiously and all will be well. S. C. B.

Conference Meetings.

We give below a list of the times and places of holding the different conference meetings in this city and vicinity, and it is hoped that none of our friends will fail to attend as many of them as circumstances will permit.

Bleecker-st., Tuesday evening, in vestry, corner Bleecker and Downing, at 7 P. M.

Brooklyn, Tuesday evening, in church, corner Fulton and Pine Apple, at 7 P. M.

Fourth-street, Wednesday evening, in church, Fourth-street between Avenue C. and D., at 7 P. M.

Williamsburgh, Thursday evening, in church, Second-street, near South Fifth, at 7 P. M.

Orchard-street, Friday evening, in vestry, Orchard-street, between Broome and Grand, at 7 P. M. S. C. B.

Religious Declension Among Presbyterians.

We find in the last N. Y. Observer, in a "Narrative of the state of Religion within the bounds of the Synod of New York, for the year 1847," a very sad complaint at the coldness and inactivity which prevails in its borders. The Synod says:

"With scarcely a shade of difference, as regards the spiritual state of the Churches, our Presbyterial reports are substantially the same; they alike breathe the same spirit and utter the same lamentation over the low state of religion throughout our bounds."

The *low state of religion* is always a sufficient cause of lamentation by all the lovers of true piety and moral excellence, and we most sincerely regret the existence of such "widespread spiritual declension" as the Synod confesses exists within its limits. One thing should be borne in mind touching this matter, which exhonerates those sects, deemed *heretical*, from all participation in this lamentable state of things; for the Narrative informs us that, "as regards the enjoyment and use of the ordinary means of religious instruction, and the wonted contributions of the Churches to benevolent objects, there has been no material change," that there have been "no reported instances of discord or *heresy*; no one carried away from their ministry, by the *errors* and *delusions* of the times, and but two by the hand of death; that though some churches are feeble, not one has been disbanded, while others have been formed," for all this they find cause to be "deeply grateful," "appropriately blended with feelings of *regret* and *humiliation*."

Cannot the Synod find sufficient cause for this deplorable state of things in the past follies to which it has given countenance, in the mad and extravagant means it formerly employed to excite the passions without informing the judgment—to gain numbers without increasing virtue—to make a show of godliness without submitting to the power of it! It seems to us one of the most natural effects of the foolish conduct of ranting revivalists, formerly cherished in the bosom of the church. It will take centuries to overcome the mischief they have done to the cause of religion. W. S. B.

Destruction of the Last Enemy.

A stronger argument in favor of the ultimate blessedness of the whole human family could scarcely be desired, than that which is presented to our notice in the Scripture testimony concerning the ultimate destruction of the last foe to God and human happiness.

The declaration of the Apostle concerning this matter, as it stands in our common version, in 1 Cor. x: 5–26, does not fully express his meaning. It reads as follows: "The last enemy *that* shall be destroyed *is* death," which leaves room for the inference that there may be an enemy subsequent to death, that never will be destroyed, thus rendering the passage accordant, with the popular belief in an immortal devil, an endless hell, and the eternal continuance of sin and suffering. But the italicised words, "*that*" and "*is*," are clearly additions made by the uninspired translators, who had no authority whatever, to place them there, to the manifest injury of the sense of the passage. We have the most respectable partialist authority for saying that the true rendering of the passage is, "The last enemy shall be destroyed—Death." Or thus "the last enemy, Death, shall be destroyed;" which clearly establishes the two following propositions: 1. Death is the last enemy. 2. The last enemy shall be destroyed. Grant me these, and I ask no further assurance that ultimately all sin and evil shall be banished to the shades of eternal night, and holiness and happiness pervade the entire Universe. For though there be ten thousand deaths, as many devils, and as many hells, there is not one of them that can survive, for a single moment, the destruction of the last enemy. Cheer up then ye doubting, mourning, despairing souls! For though dark and dreary the path you tread, though affliction beats upon you like a fearful tempest, and naught remains in this world, but the ghost of departed joys to solace your griefs,—know this, that your Saviour yet lives—he is mighty, and able and willing, to save, and his word is pledged that his reign shall continue till all opposing dominions shall cease, till his, and your last enemy shall be destroyed, and a Universe redeemed from the thraldom of sin and suffering, shall unite in one long, and loud thanksgiving anthem. "Thanks be unto God, that giveth us the victory through our Lord Jesus Christ." S. C. B.

Influence of Faith.

It is asserted by the enemies of our faith, that Universalism has no power to elevate the soul, purify the affections, and give comfort and hope; that it is a dangerous doctrine, especially to the young, calculated to corrupt their hearts, debase their conduct, and make life and death miserable. We have a housand times denied and refuted the justness of all such imputations, and shown its tendency to exalt and ennoble, to refine and spiritualize; to make all who embrace it wiser, holier, and happier. There has not been sufficient time, nor fair opportunity, to test its virtues fully by the practical developments of its fruits. The influence of old creeds, the habits and prejudices under which a large portion of the believers have been trained in early life, have prevented the development of the practical excellencies of our *better* faith. No doubt relaxing the chains of fear which formerly held society together, and substituting instead the influence of love, will produce derangement and commotion, and for a time, an apparent laxity in morals. There is a dangerous point in every young man's life, in passing from the restraint of boyhood to the freedom and self-dependance of manhood: but when he has formed a character for himself he attains a higher stand, and acts under a deeper sense of his responsibility. So with the community; when the liberty of Christianity is enjoyed, and the power of love and truth exerts a due influence over the life, a better morality will be the result.

The benefits of our faith are becoming manifest in many ways, but especially on the young are its merits more plainly seen. Many minds warmed into new life by its power are giving attention to its excellent qualities. We give below the breathings of its sweet influence upon a young mind, which admits itself controlled by it. It is an extract from a letter of a young lady which was not witten with a view of publication. She will pardon us for the use we make of it. Speaking of our paper, she says:

"It is the advocate of a doctrine which is in itself poetry. Beautiful, pathetic, and soul moving poetry. A doctrine which takes away all fear, filling the heart with a deep and holy love, and bearing it on the pinions of faith far up above this earth, to bask in the glorious realities of a brighter and better home. When this religion glows in our souls, then truly are they filled with poetry. It enables us to embrace all mankind in a sacred brotherhood, with one parent whom we can address as "our Father who art in Heaven." We can look around upon all the beautiful works of nature, and in every one of them, even in the faintest star that glimmers in the sky, and in the tiniest flower that blooms upon the earth, see that Father's love shadowed forth. And he has given us our gifts, and placed us here to cherish them, and to fit and attune our souls to utter melody, in unison with the sweet music of heavenly harps. He has also given us the fond assurance that we have a home, a blessed home, prepared for us far up above the sky, where we shall join, with all the ransomed of earth, in sweet hymns of joy and praise. Oh, what a song will be the one that will burst forth from the angelic throng, when the last one of all God's children is gathered to his eternal rest! A song that shall grow deeper and stronger though a perfect and more ending eternity." W. S. B.

Western Evangelist Discontinued.

We were somewhat surprised, on opening the Evangelist, to see, first under the Editorial head, the fearful word "Valedictory," and to read under it that that paper was to be published no longer—that it was going to the "tomb of the Capulets," and the light of its memory to be merged in the rays of the "Star in the West." We rather regret the change, but more the cause which has led to it. Br. Everett has the knack of making a very readable paper, always neat and excellent. But it seems the fates have been against him in this attempt, and that he is likely to be a loser by the undertaking, thro neglect of his patrons to discharge their honest and religions obligations. Br. Everett gives these as the reasons for discontinuing the paper. We ask the attention of our readers, particularly of those of a certain class, to these remarks. It is wise to profit by others' experience.

"Two reasons, and only two, have led to this determination. The first is the fact that we have not received that *support* which we have been anxious to deserve, of a liberal and discriminating public. Not that we have any reason to complain of the want of *subscribers*; for probably no paper, devoted to the interests of our denomination, ever gained a more numerous or a more respectable list of subscribers, in the same length of time. And still, as we are grieved to say, a majority of our patrons have been so neglectful of their obligations to us, that our hopes of success have been destroyed, and our soul greatly disheartened. It is true that we *might* go on; for, by making urther pecuniary sacrifices and subjecting ourselves to further embarrassments, and inconveniences, we might continue the publication; but we have fully reached that point in a disagreeable experience, when a sense of duty to our family demands of us, that we go not another step! The truth in relation to this matter may be inferred from the simple statement, that, although our terms are *payment in advance*, there remains due to us on the last volume nearly one thousand dollars, while on this less than one in three have paid the first cent! At the hour of writing this article, our expenses have exceeded the amount received not far from thirteen hundred dollars, while our weekly expenditures, for the last month and a half, have been greater than our receipts, in the sum of about one hundred and eighty dollars. And that too, at a time when we had a right to expect liberal remittances, inasmuch as every possible inducement had been placed before our subscribers, to render them mindful of our necessities.

Our second reason for discontinuing the publication is the fact, that severe labor, intense anxiety, and entire prostration by sickness render relaxation and relief indispensable. It has all along been in the power of our patrons, to render the life of the editor extremely pleasant, and his burdens light, in comparison with what they have been. But, after having *earned* the bread which he had hoped to eat in peace, he was too proud to *beg*, and too regardful of the feelings of others to *complain*. We have been ambitious to excel; and, endeavoring to perform with alacrity the duties of a religious journalist, we trusted that our subscribers would perform theirs."

The "Star in the West," to which has been committed the list of the Evangelist, is a very spirited paper, published in Cincinnati, Ohio, by Br. J. A. Gurley. It already has a wide circulation, and is doing a vast deal of good to the cause of the Master.

We sincerely sympathize with Br. Everett in this turn in the tide of his affairs and plans, and hope he will speedily recover his health and *debts*, and be yet able to reap the fruit of his labors.

W. S. B.

Western Universalist.

This paper, published semi-monthly at Indianapolis, has just entered upon a new volume. The first number is greatly improved in appearance, and is filled with a variety of useful and entertaining articles from the pen of its editor, and a number of able correspondents. The "Herald of Truth" having been merged into this, the two united promise to form an able auxiliary in advocating the great cause of a world's salvation. The Editor, Br. E. Manford, and all concerned, have our best wishes for their continued usefulness and prosperity.

S. C. B.

Paige's Commentary on Acts.

B. B. Mussey & Co. have issued the Commentary of Br. Paige upon the Acts of the Apostles. The appearance of this volume will be hailed with great satisfaction. Many have long been anxious to see it; and have made frequent inquiries for it. Some have even been impatient, and have thought that the pen of Br. Paige moved slowly. But such do not realize the amount of labor required to write a volume like this. There are men could write a commentary on Acts much quicker than Br. Paige has. But when done, who would buy it? What he does, is well done.

We think the volume before us admirably executed. It is all that we could ask to have it. It shows learning, research, good judgment, and correct taste. In all respects it is fully equal to the preceding volumes.

The book of Acts is an important book. Its history is full proof of the divine origin of the Gospel; and I see not how any man can read it, and not acknowledge that the Apostles were especially commissioned of God.

We hope that the volume before us will meet with a rapid sale; and that Br. Paige will go on with his work as fast as he can.

O. A. S.

Capital Punishment.

A very large audience assembled at Convention Hall, last Monday evening, to consider the subject of Capital Punishment. A more respectable and spirited meeting, has never been held in this city on that subject. The Hall was crowded full, and many went away who could not gain admission. A series of Resolutions were offered by Hon. J. H. Titus, who addressed the meeting at some length, presenting the Scripture view of the question in answer to the arguments founded upon Gen. ix. 6. He was followed by Rev. W. S. Balch, who confined his remarks to the present position of the cause, and the duties of all those who wish to remove the bloody code from our system of jurisprudence. He related with much effect, the fact that Capital Punishment had been again abolished in Tuscany, and to the great satisfaction of the populace, who have, against their will, been compelled to submit to the code of Napoleon, which had been forced upon them. H. Greely, Esq., concluded in a speech, founded upon the principles laid down by Rev. Geo. B. Cheever, in one of the Annuals for the season, dwelling principally upon the nature and design of punishment, and the most proper means of inflicting it. A large collection was taken up to help further the objects of the meeting. A Committee was appointed to make provision for a series of meetings during the coming winter, and memorials to the Legislature circulated for signatures. On the whole, it was an excellent meeting, the earnest of many more to be held on the same subject.

Union of Papers.

The "Better Covenant," formerly published at Chicago, Ill., has been united with the "Star in the West.' This, with the Subscribers to the Evangelist, must greatly increase the *sphere* lighted by the Star, and will, with the promised aid of the contributors to those papers, also increase its lustre, so as to make it one of the first magnitude. We wish Br. Gurley great success in his widening labors of love.

The "Western Universalist" and "Herald of Truth" have been married and are henceforth to be one, bearing the name of the former.

These consolidations tend rather to strengthen than weaken the different establishments, and should serve to place those on their guard who think of embarking on such uncertain seas.

Sunday School at Riverhead.

We learn, with great satisfaction, that there is a small Sunday School at Riverhead, under the sole charge of a lady. It consists of only eight scholars. The lady who exhibits this praiseworthy zeal, has a large family, in which are several small children; and yet she finds time for the good work in which she is engaged. What an example for the imitation of others. Ministers even, sometimes neglect to have a Sabbath School in their parish, because they cannot have a large one! Is not the religious education of eight children, a matter of sufficient importance, to engage their attention for an hour or two each week?

At Riverhead there is a small library, left by the late Mrs. Swasey. It is worth about $30. There are but few juvenile works in it, however. It would be a great aid to the little School, if it could have a few juvenile books. Will not our friends think of this, and leave at this Office such books as they have, with which they are willing to part? We will see that they are forwarded. Donations, in books or money, will be thankfully received.

If the Sabbath School is continued at Riverhead, it will not be long before we shall have a Society there.

Capital Punishment Abolished in Tuscany.

We learn by the mails, received by the Steamship New York, that Capital Punishment has been again abolished in Tuscany by the Proclamation of the Grand Duke. The people were so overjoyed at the announcement, that they broke into the prison where the Guillotine was kept, carried it to the public square, where it was burned, while the church bells rang a merry peal of joy.

It will be remembered that the Death Penalty had been abolished for twenty years, during which period crimes continued to decrease; but was restored by the decree of Buonaparte. This fact has served for argument for the friends of the gallows in this country, who have asserted that public safety and the voice of the people demanded its restoration. The fact proves on the contrary, that the people have ever been opposed to it, that crimes have actually increased during the period of its restoration, and now we have the pleasing intelligence that it has been again abolished, amid the rejoicings of the populace. Dr. Cheever and Prof. Lewis must revise their work on the death penalty. W. S. B.

Hightstown, N. J.

We had the satisfaction of spending the last Sabbath with our old friends and acquaintance in the above named place. The village is pleasantly situated on the Camden and Amboy Railroad, about half way between New York and Philadelphia. There are many excellent friends of our cause residing in that place and vicinity, whose generous hospitality and whole souled liberality do honor to their profession. It was no small gratification to us to be assured, as we were by what we saw and heard, that the society is recovering, somewhat, from the embarrassment under which it has formerly labored, and that its prospects are more encouraging than they ever have been. May the Lord prosper them abundantly.

Companies.

It will be seen that our terms are made very liberal to companies who club together and take our paper. In such cases we expect the names and money to be forwarded at one time. Be careful to give plain directions where and to whom they are to be sent. Much time, trouble, and expense may be saved n this way.

Rev. W. W. Dean at Fall River.

We are happy to learn that Br. Dean, who has been laboring for some years at the West, has received and accepted an invitation to settle at Fall River, Mass. We became acquainted with Br. D. in Ill. and heard a good report of him from the believers in that State, especially at Juliet, where he was located five years. He has now entered into a new field of labors. He is among a people who are, in many respects, different from those he has left. But we believe him a faithful and devoted servant of the Master, and doubt not his labors will be greatly blessed. He will find some true and ardent brethren, who have proved themselves equal to any emergency. They will stand by him to encourage his heart and strengthen his hands. We have known them long and intimately, and have marked the growth of our cause from its earliest infancy in that place, having served as a "nursing father" in their day of small things, till they are become a strong people.

May the blessing of God rest on both pastor and people, and the union be long, profitable, and happy. W. S. B.

Opinion of Br. Cobb.

We copy the following remarks from the Freeman of last week, as the testimony of an unprejudiced mind. We do this with reluctance, however, because we believe the subject has already received more attention than it deserves, and our readers must be getting tired of it. We would not lay this additional tax upon their patience, but for the reason, that others have been charged with intolerance, prejudice, and a desire to proscribe men merely for opinions' sake, because of a similar honest and candid expression of their views. We trust that considering the relation which Br. C. sustains to this matter, as a professed magnetizer, no such charge will be brought against him. S. C. B.

"THE UNIVERCŒLUM.—This is the title of a new paper just started by Rev. S. B. Brittan, in New York city. It is designed to advocate the doctrine of A. J. Davis' book of revelations. In its theological character it is decidedly *pantheistical*. The editor and his co-adjutors have an undoubted right to believe and propagate their sentiments, but that they should labor in this work a day, under the claim of fellowship with the Universalist denomination, a fellowship granted on the ground of their faith in the truth and authority of the Christian records, we regard as dishonorable.—If we were in their case, and believed the Scriptures, even the New Testament, to be chiefly made up of mistakes and forgeries and impostures, we would not trouble our old brethren in the faith of those Scriptures to withdraw their fellowship from us. If this expression of sentiment, or any action of our religious body in accordance with it, they cry out *persecution*, it is in them a dishonest trick for courting sympathy, and shows if their great God-nature is regarded by them as a God of truth, they have not full reverence for his laws.

The W. R. Association.

The above named body met in Gosport, Ind., on the 9th of October, 1847. From the account given of the proceedings in the Western Universalist, we conclude the session must have been an exceedingly interesting and profitable one.—Strenuous efforts are being made in that section, to secure more thorough organization of Societies, Associations, and Conventions, and on such a basis, as to exclude from our communion such as have stolen our name, and use it, only as a cloak, for the most heaven daring scepticism. May an indulgent Providence crown their laudable endeavors with success. S. C. B.

We learn by a letter just received from Br. Asher Moore, Standing Clerk of the Philadelphia Association of Universalists, that Br. John H. Gihon has resigned his letter of Fellowship as a preacher to that body.

New Subscribers.

We shall work off many more copies of this and several future numbers of our paper, especially of the Ambassador than are necessary to supply our present subscribers, that we may be able to supply *new subscribers*, who will, of course, want complete volumes. It will be a great accommodation to us, and save us considerable expense, if our agents and others will forward the names of subscribers as soon as may be convenient, and do, forthwith, what they can to increase our list. This is the proper time for those who wish well to our cause and the prosperity of this establishment, to put forth their best efforts in our behalf. We hope the terms of our paper, and the good that is to result from such a labor of love, will be sufficient inducement to interest each one to do what he can in so important a work.

Old Subscribers.

We shall forward this numbers to *all our former subscribers* hoping they will, without exception, continue to take it. They will receive a much larger and handsomer sheet, without *additional expense*. We have added near *one-third* to the amount of reading, and use a much more expensive paper. To meet the heavy additional expense we have incurred, we must not only retain all our *old*, but obtain many *new* subscribers. We trust all our friends understand this matter fully, and will, under no circumstance, discontinue their papers, but forward the amount of their subscriptions immediately, and with it the names and cash of new subscribers; in amount, at least, of one for every man. By such a process we may be put into a condition of safety and satisfaction.

Our City List.

It has long been a just cause of astonishment to those who have known the facts, that the *City List* of this paper has been so small. In this city and Brooklyn, with our five flourishing societies, we have not, strange as it may appear, but about five hundred subscribers, not one-third of what the number should be. We cannot account for such a fact. It must be the friends of our cause do not appreciate, as they should, the importance of a widely circulated paper of the character of ours. Yet no one who will reflect, for a moment, can doubt the immense influence such a journal is calculated to exert upon the public in the extension of correct principles, and in the improvement of human condition.

We would urge upon our patrons the inquiry whether something should not be done to extend the circulation of the Messenger and Ambassador. We are satisfied that much can be done, if each subscriber will make it in his way to see some liberally inclined person who does not take a paper of the kind, and call attention to the claims of ours. We know one man who gave a little thought and a few words to this subject, and obtained for us five new subscribers. Who will "go and do likewise?"

Our Exchanges.

We have a large list of Exchange Papers, both teligious and secular. With the former we shall be happy to continue to exchange as heretofore, that we may receive and give on mutual terms. With *secular* papers we will continue to exchange on condition they will give two or three insertions to our Prospectus, found in another column. Those who refuse to do so we shall feel at liberty to strike from our list.

We are happy to acknowledge the receipt of a well filled package from our esteemed correspondent, "Louisa." Such favors are always gratefully received.

Time of Publication.

Our paper is dated *Saturday*, but is printed some days previous, in most cases early enough to reach our subscribers on or before the date of publication. It is hence necessary that all notices, in order to insure insertion, should be handed in as early as Monday.

Further Postponement of the Discussion.

Br. Austin, gives notice in the last Magazine and Advocate, that the discussion, between himself and Rev. D. Holmes, has been again postponed on account of a difficulty in obtaining a reporter. No definite time is now stated, but due notice is promised when it shall have been agreed upon.

Likeness of Br. Thayer.

We have just been shown a fine likeness of Br. Thayer, which is very *life-like*, tho not quite so natural as the original It can be seen and bought at this Office.

New Publications.

KNICKERBOCKER FOR NOVEMBER.—What can be said, what need be, of a monthly whose character for excellence is so well established, further than to announce its publication. We are disposed to invade the "copy right" so far as to make one or two long extracts from its admirable contents. It utters some truths which are too good to be stinted to its own readers. Evecy body should know them, and feel their force. They would do them good.

"DAVIS' REVELATIONS" REVEALED; being a Critical Examination of the character and claims of that work, in its relation to the teachings of Swedenborg. By George Bush and B. F. Barrett.

In the Preface the Authors say:

"The principal reasons which have led them to notice this singular book in the manner and under the aspect they have, are, 1st. Because the name of Swedenborg occurs quite often in the volume, and has been repeatedly mentioned in connexion with it in notices of the work which have appeared in several public journals. 2. Because we believe that the book contains monstrous errors, whose influence on the community we would fain do something to avert. 3. Because we think the writings of Swedenborg afford the only satisfactory explanation of this singular phenomenon, at the same time that they lead us to expect, under all the circumstances, just such a mixture of truth and falsehood as this book contains, and show us the reason of it. To these reasons we would add our settled conviction that even *infidel* publications had better be always met and answered by fair arguments and solid facts, rather than be passed by in silence, or assailed with the poor but oft-selected weapons of denunciation and abuse. This is the best way, we think, to extract the poison from the serpent's tooth, or to render it powerless for evil. A *reasonable* public have a right to demand some ra ional solution of the mystery involved in this strange publication. To call it weak, or wicked, or other harder names, and leave it where it is, may be sufficient for some minds, but will not satisfy the more sensible or enquiring class. Most heartily, therefore, do we concur with a writer in one of our eastern papers, who, in a recent notice of this book, says: "It will be read, and ought to be met, not by mere scolding and denunciation; for *that*, whether from the College, the Conventicle, or the Vatican, will be merely laughed at; not by saying that it is a wicked book, and none but wicked people will read it; hundreds of people will read it so much the more; but by showing that part of the pretended Revelation is false and absurd, and of course, that it is altogether without authority. We have attempted to account in some rational manner for the falsities and absurdities which the book contains."

PICTORIAL HISTORY OF ENGLAND, No. 32.—The Harpers are proceeding with rapidity in the publication of this splendid work. Price 25 cents per number.

TWO ESSAYS ON THE TWO-WITNESS PRINCIPLE.—A small pamphlet on a small subject—the case of Bishop Onderdonk—as met and answered by the "common law and canons" of *the* Church.

Miscellaneous Department.

THE ABBEY—BLOOMINGDALE.

BY MRS. C. M. SAWYER.

There's a fair, stately "Abbey," that stands by the side
Of the blue-rolling Hudson's far wandering tide,
Where, bowered in shade, amid loveliness deep,
The spirits of peace and serenity sleep!

All round, a soft carpet, more fair to behold
Than the orient webs with their purple and gold,
O'er the smooth lawn is spread; while the sun and the dew
But freshens each morning its emerald hue,

The sweet breath of incense is borne on the breeze,
As it floats through the limbs of the blossoming trees,
Or fans the pale brow and the feverish cheek,
Till the soul feels a pleasure too blissful to speak!

O, come from the city, its business and hum—
Ye pallid and toil-weary denizens, come!
Here the shadows of care from your brows shall depart,
And the spirits of beauty steal into your heart.

Ay! come, when the sun to its setting descends,
And its last smile to Nature fresh loveliness lends,
And let me conduct you far down by the wave
Where its sparkling waters their bright margin lave.

Here Nature shall teach, and our spirits shall hear,
As her musical murmurs chime soft on our ear,
And our eyes o'er the beauties that circle us rove,
Till our lips move in prayer, and our souls melt with love!

O, where could the heart with more reverence bow?
What temple more grand than encircles us now?
Whose roof is the heavens, whose floor is the sod,
Whose priestess is Nature, whose builder is God!

Come, then, ye pale toilers for wealth and for power?
To the green halls of Nature, for one little hour!
For your hearts will grow purer, more gentle your souls,
Where the River of Beauty in majesty rolls!

New-York, May 15, 1845.

Original.

Sketches by a Lowell Correspondent.—No. 7.

AUTUMN.—THE REDEEMED HOMESTEAD.

Autuum is here, with its varied hues and melancholy tones; its mumuring winds and beauty-searing frosts; and as it speeds along, its deep breathings spread a sickly glow over earth's choicest treasures. Yet who would murmur at the fulfilling of its heaven-born mission! Who mourn the pensive shade cast over the beautiful! Who sigh at seeing the pale flowers droop, and the yellow leaves falling to the ground!—Brings the Autumn no lessons of good? Tells it no tales of the past, and points it to no bright hopes of the future? Aye, and more! it kindles in the soul high aspirations for a purer and better life. It is the memento of the birth-day of social gatherings around the sacred hearth-stones of early homes.—It recalls mis-spent moments, and leads to stern resolves for future faithfulness in the performance of duties. It is at once retrospective and perspective, and while it points chidingly or approvingly to the past, its gaze is fixed on the vistaed joys of coming years, lending a brighter coloring to the fancy pictures of the wildest dreamer.

In Lowell, the Autumn time brings with it *some* cause of regret; not that it brings to its natural beauties a peculiar blight, but that it adds to the severe labor of its fair inhabitants. Long rows of illuminated brick buildings are the prison homes of many thousand naturally buoyant hearts; and in their unhealthy atmosphere, unceasing toil bows many fair young head with a more fatal blight than Autumn breathes over outward things. In the presnt novel-reading age, many tears are shed over the sorrows of fictitious heroines, while *real* nobility of soul and self-sacrifice are overlooked; yet truth is sometimes stranger, and always more sublimely beautiful, than fiction. How many self-sacrificing spirits there are among the operatives of Lowell, we cannot pretend to say; but an instance of one such we are about to record: may it impress other hearts with sentiments alike noble and beautifying.

In the beauty crowned valley of the Susquehanna, dwell the family of the Leroy's. Theirs was ever a happy home, for the spirit of love dwelt among them, and assimilated their hearts to her own likeness. Mr. Leroy was the son of a New England farmer, who had given him a classical education, and left a small fortune at his disposal. Having a fancy for the occupation of his father, he sought a soil more congenial to agricultural pursuits, and gathered around his home many beauties necessary to the happiness of one possessing a refined taste. For a time he forgot the world's busy cares midst the attractive pleasures of the home circle. But there came a period when a miserable mania spread over the land, taking possession of the kindest hearts, and involving hitherto happy families in apparently irredeemable wretchedness. "Speculation, Western Lands, and City Lots," were the Ignis Fatuus, whose acquisitive whisperings lured many thousands beyond the pale of caution and judgment. The prevailing madness was not confined to our large cities; its influence was felt in villages and remote country towns, and grave old farmers, who had never been known to deviate from the simplicity of their occupations, were heard talking of the rise and fall of stocks; and many exchanged their valuable and pleasant dwelling places for fabled city homes in the Western World.

Unhappily Mr. Leroy was among the number of the dreamers. The precious evenings that had been spent in the bosom of his family were wasted in the study of papers, falsely called maps, and in visionary calculations. His beautiful home was mortgaged, in order to raise purchase money for city lots and he who had been content with a competency, was lost to everything but gain. At length the bubble burst; and Edward Leroy, with thousands of others, found himself in possession of lands, which, instead of being productive, were an actual tax. For a time his energies were prostrated by the unlooked for blow; but thoughts of the helpless beings dependent on him for support and protection, roused him to action; and he struggled manfully to overcome the difficulties by which he saw himself surrounded. At the time of this unfortunate speculation, Emma Leroy. the eldest of three children, was seven years old, and the effect it had on her cannot be better described than in her own language.

"From that time forth, I knew no childhood. All my faculties seemed suddenly to have expanded, and the cares of womanhood usurped the place of childish joys and sorrows.—I saw my father's brow furrowed by premature old age, and my mother looking pale and care-worn; and I knew that some dire calamnity had befallen us, though I scarcely understood what. A vague, undefined feeling took possession of my bosom, that I was in some way to be instrumental in the breaking away of the dark cloud which had so suddenly lowered on our horizon. If I studied the tasks allotted to me with unequalled zeal, it was because they were to strengthen my mind for the performance of those duties which were the grand aim of my life; no labor was too fatiguing for me, as exercise increased my bodily strength. It was my seventeenth birth-day. My father was unusually sad, and O how my heart trembled lest some new source of sorrow had come upon us! The communication he was about to make was a very distressing one. He had come to the conclusion that our cherished home must at last be sacrificed. He had struggled hard to redeem himself from the error of a moment, but had only been able to afford us a comfortable support, and to pay the interest on the fatal mortgage. The time had come when something must be done; and there seemed to me no alternative but to sell the spot so endeared to us from the hallowed associations connected with it, and seek a more humble abode. Then I made known a scheme over which I had, for some time, brooded in silence. I told him I would come to Lowell, and that, with our united earnings, we might still redeem our fair home. What a shock was that to his early prejudices. "*His* daughter become an *operative?* No: no. She should not stoop to an occupation so humbling." He opposed my proposition with what he considered strong arguments; but I met them with common sense replies, till he acknowledged that it is *character* which gives dignity to occupations, and not employment to character. His consent obtained, I came to Lowell; and after three years of hard labor and strict economy, I returned to my freed home with a light heart. O, what a meeting was that! Its deep joy exceeded the pain of an age of toil. The finger of care no longer traced her furrows on my parents' brows, and my young brothers and sisters were spared the misery of seeking stranger homes. One year from that time, I returned to Lowell the happy bride of him who, though occupying a high station in society, was willing to wed the operative daughter of Edward Leroy; and though happiness has smiled on me unceasingly, no joy of my after life has equalled that purchased by those three years of factory toil."

LIZZIE.

Original.

Hope partly Realized.

In an article entitled "Thanksgiving Day," written about six years ago, and published in a small volume of "Allegories," I expressed a hope that the New England custom would some day be observed through the length and breadth of the land, and that it would every where be observed on the same day. "For would not the happiness of each family be increased by the reflection, that every other family was enjoying the same blessing?" I wish to quote the following paragraphs:

"And why should not the wealthier folks see to it, that their poorer neighbors are amply supplied for the occasion? And why should not the tenants of our alms-houses, yea, and of our prisons also, be provided with a great abundance, and of the very best, on that day? Verily, the dinner of the rich would be more savory, if they knew that the poor had reason to be specially thankful; and surely we should not partake of our good things with less relish, if we knew that even the prisoners rejoiced together!

These and similar pleasing thoughts, occupied my mind last evening, after retiring to rest. And so long and dilligently did I cogitate the matter, as to frame a plan for bringing it about. First of all, there would be no difficulty in inducing the Governors of the six New England States, to recommend the observance of the same day; and they could not reasonably object to addressing the Governors of all the other States on the subject; and these would cordially unite in the project, without doubt. The Overseers of alms-houses and prisons would need but little countenance, to join in the measure; and in this way the thing would become so general, that no poor family in any neighborhood would be neglected."

I am greatly pleased to learn that the hope above expressed, is partly realized. The Governors of seventeen States have appointed Thursday, Nov. 25th, as "Thanksgiving Day."—When will the custom become universal? A. C. T.

Original.

A Reminiscence.

As it is becoming quite fashionable, if one travels even but a short distance, to give records from the diary, incidents of travel, etc.; *I* too, who but seldom leave my fire-side and home, may, perhaps, be pardoned for giving in detail a few of my feelings, while on a short visit to my friends in Hartford. Well, about the commencement of last month, in company with my parents, I ascended, per steamboat, the beautiful Connecticut, and found myself very early in the morning, riding through the streets of the aristocratic city of Hartford, on my way to meet old and familiar glances and return the heart-felt embraces of relatives. Everything combined to render my visit a delightful one. The hazy Indian Summer, bearing on its bosom the lingering, fading glories of departed Summer, is always my favorite season: for to *me*, Autumn, with its sear and variegated leaves, speaks not of gloom or sadness—rather of quiet, peaceful repose; of a gentle fading away from earth of the mild halo, which surrounds the brow of the departing Christian. This beautiful season of the Autumn reigned in full vigor and beauty at the time of my visit. I will pass by, although very pleasant, my promenades around the city, visit to the Atheneum, etc., and come directly to the very essence of my visit and pleasures. Although a stranger, I had taken the liberty of calling upon Br. H. B. Soule, with whose writings, under the cognomen of Schoolcraft Jones, I was familiar. The call, although short, was very pleasant to me, and on the succeeding Sunday, I found myself among the number of his hearers. I can but dimly picture forth my feelings and emotions on being, for the second time only in my life, in a temple dedicated to the worship of the impartial Father. The undefinable blest emotion, which surcharged my heart, found relief only in tears, those sweet ministers of consolation, when extreme joy or grief has the ascendancy. Oh! to think that I was, indeed, among those who believed in God's illimitable, universal love to *all*, was refreshing to my spirit! *There*, amid those whose faith leaves not out *one*, for whom the blessed Jesus died not *one* of the vast human family, I could not help feeling, that, although unknown to each other by the utterance of the lips, we were *one* in faith and in spirit. Ah, I fervently thought, "it is good for me to be here." Here, thought I, I am safe from the scoff, the frown, or the contemptuous glance, which is often the lot of the believer in Universal Salvation, whose residence is in the midst of those who claim for themselves, the only true saving belief.

At the conclusion of the afternoon service, three were admitted into the Church, and the Communion was administered. I wished that those who decry Universalism, as an unmeaning farce, and its followers, as deceivers and hypocrites, could have looked in upon that band of believers, as they were celebrating by outward symbol, the Supper of the Lord, and his dying love. As for me, I felt that the Spirit of the divine Master was there in that assembly, causing their hearts to burn within them, even as when he journeyed to Emmaus with the two disciples, and giving bright dreams of faith and hope, to irradiate the Jordan of death, and to reach even to the Canaan of rest. That Communion scene, so near the close of the earthly Sabbath, seemed to my waiting spirit a prelibation of the glorious Eden of Love in the *Sabbath-home* of Heaven. It will never fade from my heart; but, in the hour of care, sorrow and trial, will come with its refreshing and renewing influences: and though I may never be permitted to mingle with the worshippers in the earthly courts, where the love of God in all its fullness and beauty is displayed, yet may the blessed faith of a world's ultimate salvation, be to me the guiding-star of my life, till safely moored on that calm shore, "where Sabbaths have no end." Yes—

That holy scene, that evening time,
Shall, to my soul, with mighty power,
Speak with a voice, true and sublime,
To number every fleeting hour
In kindly words, in deeds of love,
In watching my own erring heart;
Till, with new powers, in realms above,
I meet the loved, no more to part. LOUISA.

Millington, Conn., Nov., 1847.

From the Tribune.

PROGRESS.

BY MRS. PHŒBE CAREY.

Does the earth contain one spirit
Bowed despondent in the dust,
On the midnight of whose vision
Beams no star of hope and trust?

Let that soul but pause and ponder
On the works the past has done,
And earnest, bright and glorious,
For the future shall be won.

For the soul must feel the stirring
Of its destiny sublime,
Who but rightly views the Present,
With its earnest heart and mind.

Toiling in the earthly vineyard
Many bands have found a place;
Some are nearing to the summit—
Some are at the mountain's base.

Progress is the stirring watchword
Cheers them upward to the height:
Canst thou pause and'play the laggard,
With its glories full in sight?

And while fair and broad and glorious
In our vision we can see,
Still the Future brightly stretching
Into far infinity;

Who shall tell what bound or barrier
To improvement Heaven designed?
Who shall Dare to fix the limits,
To the onward march of mind?

Only He, who into being
Called the unfathomed human soul,
He for whom the hymn of Progress
Through eternity shall roll!

An Editor Hugged.—Married, on the 30th ult., William H. Chandler, editor of the Evansville Journal, to Miss Rebecca Jane Hugg.

Miss Walter, late editor of the Boston Transcript, has made Mr. William B. Richards happy, by becoming his wife, Mr. R. will doubtless look to her for an *article*, set up in small caps, occasionally, nevertheless.

Missionary Department.

Original.

N. Y. UNIVERSALIST MISSIONARY SOCIETY

This Society held a meeting at the Orchard-street Church, on Monday evening, November 8th. The attendance was not so large as might have been desired, though the vestry of the Church was nearly full; but the interest of the exercises, and the liberal and earnest spirit manifested, rendered the occasion one of much pleasure as well as profit to those present.

Dr. Harsen presided; and after the invocation of the Divine blessing by Br. Balch, the following Report was read by the Secretary:

To the New-York Universalist Missionary Society.

I am instructed by the Executive Committee to report as follows:

Br. O. Whiston, late of Cooperstown, has accepted the arrangement proposed by the Executive Committee, and will immediately enter upon his duties as Missionary of this Society. May he prove an acceptable and successful minister of Christ!

The Committee has received official information, that a bequest has been made to the Society by our late Brother, James H. Fletcher, of this city, of five hundred dollars; which sum will be paid in due time, according to the terms of the will, to our Treasurer, Br. William Banks. The committee recommends that this sum, as soon as possible after it shall be received, be safely invested as a permanent fund, under the title of the Fletcher Missionary Fund, the interest only to be applied to the purposes of the Society.

Br. Skinner having been designated by the Committee to address you in relation to this bequest, further remarks are here forborne. Respectfully,

G. L. DEMAREST, *Secretary.*

This Report having been accepted, so much of it as related to the bequest of Br. Fletcher and its investment, was referred back to the Executive Committee, with instructions to make all necessary inquiries, and power to carry into effect the recommendation of the Report.

Br. Skinner then addressed the meeting, in compliance with the request of the Executive Committee.

Br. Balch made a few remarks, referring to his personal acquaintance with Br. Fletcher, and the moral element of his character. He related some very interesting anecdotes, developing his generosity and Christian benevolence, and urging a general imitation of his example.

The meeting united in singing the hymn—

"The morning light is breaking"—

after which, Br. Ellis referred to the striking contrast exhibited in the hymns sung in his early days, and those to which he is now accustomed. In former days, the singing, as well as the preaching, appeared to be of a gloomy character; and Br. E. recited an old hymn which had formerly been popular, which we trust he will write out for publication, in connection with the substance of his remarks. Now, however, cheerfulness seemed to be the order of the day, both in preaching and singing: and the speaker alluded to the vast improvement in this respect as an incentive to greater zeal, and more faithful devotion in the furtherance of the work of reform. He spoke of the scarcity of laborers in the field, and called on young ministers to exhibit more active zeal in the prosecution of their duties.

Br. Bulkeley referred to the vast extent of the Missionary field. He enumerated many points at which he had preached while the Society's Missionary; speaking of the general readiness to hear the word he had observed among the people, and specifying particularly several of the places where this was peculiarly the case. Br. B. then, in a series of very spirited remarks, showed the necessity of greater effort on the part of the Society, to accomplish what it ought for the "region round about," and forcibly exhibited the impropriety of being satisfied with past attainments, however high, and the duty of endeavoring to increase the number of laborers, so as to realize a greater degree of usefulness.

In the course of the evening, about eighty dollars were paid in; besides this sum, fifty-five dollars were subscribed, to be paid by or before the next meeting, which is to be held on the second Monday evening of December.

On the whole, though it is desirable that far greater numbers should show a direct interest in the operations of this Society, yet there is every reason to rejoice in its present condition and prospects. May it zealously persevere in the warfare for Christ and his truth.

G. L. D.

AN ADDRESS ON JAMES H. FLETCHER, ESQ.

AND HIS BEQUEST TO THE NEW YORK MISSIONARY SOCIETY.

BY REV. O. A. SKINNER.

I have been requested to address you this evening relative to the late Br. J. H. Fletcher, who in his will bequeathed to this Society the sum of $500. This being the first bequest ever made to the Society of any great amount; and the sum bequeathed being such as to afford us great aid in the prosecution of our objects, it seems proper that it should claim our special consideration. It is natural that we should wish to know more of our Benefactor: of his birth, family, education, character, views and religious feelings. It might perhaps have been more proper that some one better acquainted with him than I was, should have been selected for the performance of this duty. I suppose that I have been selected, because he was a member of this parish, and because I had the pleasure of a somewhat intimate acquaintance with him for several months previous to his death.

Mr. Fletcher was born in Liverpool, England, A. D. 1813. His father was a man of wealth and influence. All his immediate relatives were persons of property and distinction.

His early advantages were the best that could be enjoyed; and having naturally a bright and active mind, he made rapid progress in his studies. He was fitted for college under the tuition of an eminent Episcopal clergyman. He entered upon a collegiate course at the age of sixteen, and held a high rank in his class.

He, very early in life, manifested a great fondness for mechanical studies and pursuits. He had much mechanical ingenuity, and occupied a portion of his youthful days in manufacturing such things as were most agreeable to his taste.

His father having high notions about life, and looking upon labor as derogatory, strenuously opposed his following the natural inclination of his mind. His fondness however, for mechanical pursuits, did not draw his mind from his studies. He graduated with honor to himself, and the institution in which he was educated.

Soon after he had completed his studies in college, in consequence of the state of his health, he left England for France. He had not been there more than about two years, before he embarked for America, in company with an Englishman, who had previously visited this country; and who was greatly pleased with its institutions, soil, climate and people.

His father was sorely displeased at this, and wrote him in the language of unsparing severity, and threatened to cut off his annuity of £300, if he did not return. Knowing that his father's prejudices had blinded his judgment, he declined returning, and the unkind threat was carried into immediate execution. He was not, however, left without the means of support, for through a brother, he received from an aunt a sum sufficient to meet all necessary expenses. At length this aunt died, and he received from her estate the sum of $7,000. Shortly after this, he received from another relative $13,000.

This money was unfortunately invested. The stocks purchased with it, in consequence of the hard times of 1836 and 1837, depreciated so much in value, that his property was reduced to about $6,000.

By this loss his spirits were considerably depressed. He felt badly that money which had been given him should be lost, and reproached himself for his apparent want of care and judgment. In this state of mind, he resolved to engage in some kind of business. He therefore purchased an interest in a newspaper establishment of this city; and while connected with it he did much to make up for the losses he had sustained.

When he had been in this country between seven and eight years, his father died; and from his estate he received rising of $50,000—a small sum in comparison to what he would have had, if his father had not shortly before his death, met with a loss of $300,000.

When his father was no more, the only near relative he had living was a brother—a man of eminent talents and attainments—a fine writer and an accomplished speaker. While on a visit to him, in England, they both made their wills, each giving to the other his entire property. But time, which produces many sad changes, deprived him of all communion with this devoted brother. A few years since he was deprived of his reason, and removed to a lunatic asylum. From this affliction it is not supposed that he can ever recover. It is thought that his insanity was produced by a fall received while travelling.

This Brother being the same as dead to him, and having an abundance to supply all his wants, Mr. Fletcher contemplated

ng his will, and giving his property chiefly to our denom-
on. This I have, not only from the estimable family with
h he had boarded, during the whole of his residence in
country, but from others to whom he had mentioned the
ct. But death came in an unexpected moment. He died
enly in the street, from a disase of the heart; and was
prevented from performing an act which would have been
ch signal service to us, and linked his name with our de-
nation as one of its greatest benefactors. Had he lived
his month, he would have been in this country thirteen
s. At the time of his death he was thirty-four years of

has fallen to my lot to be acquainted with few men so
informed as was Mr. Fletcher. He was not only a fin
l scholar, but a man of extensive information. He had a
l quick to perceive, and a retentive memory. On the va-
s sciences, on history, on religion he was well informed.
had read much, and travelled extensively; and from him
tained a great amount of information respecting the coun-
he had visited, and particularly respecting the opinions
influence of leading men in England, especially those who
associated with liberal principles. His remarks upon them
cated a mind well balanced, able to distinguish between
antry and learning, truth and error.

His favorite science was astronomy; and to this he devoted
small share of attention. I have heard many eminent men
ure upon it: but I never yet met with one who had so
roughly mastered it as he had. There was no branch of the
nce, with which he was not familiar. He was as much at
ne in talking of the sun, moon and stars; their size, their
ance from us, and the various theories respecting them, as
alking of the earth. He had a telescope, with which he
l tested the several theories in regard to the moon. But a
evenings before his death I visited him, and had from him
escription, not only of all the parts of his telescope, and the
racter and use of its several glasses, but also of other teles-
es, and particularly that of Lord Ross. He loved astron-
y, because it gave him such grand and lofty ideas of God—
is wisdom, greatness, power and goodness.

He became interested in Universalism soon after he reached
s country. He was not long in finding his way to this
urch, and in a short time he made it his constant place of
rship. Though brought up an Episcopalian and amid the
mp of wealth, he cheerfully obeyed the dictates of reason
d conscience, and gave his cordial support to a religion which
is despised by the sect to which he belonged, and sadly un-
pular with the mass. He sought an acquaintance with Br.
wyer, whom he highly esteemed for his ability and learning
d many virtues. He loved his religion. He loved it for
noble doctrines, its wise precepts, its benign and generous
irit, and its holy hopes. He was never ashamed to own his
th, even though it would subject him to reproach. He was
nctual in his attendance at church, and was often at the so-
al meeting—as often as health and circumstances would
rmit.

On his last visit to England, he heard much respecting the
w opinions which some of the liberal clergy there have bor-
wed from Germany, but he had no faith in them; and looked
on them as visionary notions, which will die and be forgot-
n, when their novelty has ceased to attract attention.

He was a social man. He called often to see me, and the
our or two which he generally tarried, I always felt was profi-
bly spent. He was never light or trifling in his conversation;
t always instructive and entertaining and serious.

He was a charitable man. He was one of the Committee for
oking after the poor of this city, and faithfully and cheerfully
id he attend to his duty. It was a satisfaction for him to give
nd work for the needy, and when the severities of the winter
ome on, he will be sadly missed by the many who received
is assistance.

There are but few men who had so true a sympathy for the
oor as he had. He had a charity which never grew weary in
vell doing. His was not a noisy, ostentatious charity, which
ives for display and to acquire a great name—not a charity
which makes pompous speeches in large assemblies, and heads
a subscription list with a large amount, and then turns coldly
nd scornfully away from the neglected and suffering poor.
His was that silent, true charity, which lets not the left hand
know what the right hand doeth—that warm, active charity
which visits the hut of poverty and wretchedness, and supplies
he wants of the destitute. If he heard of a needy family he
vent to its assistance; and there, where no eye was upon him
but the eye of his God and of the recipient of his bounty, he af-
forded the needed relief. His rule for giving was not the
amount which others bestowed; he gave according to his
means and the necessities of those who were suffering. How
blessed in the eye of a benignant God must such charity ap-
pear! It is of more worth than costly sacrifices, offered upon
gilded altars, or the long prayers of those who say and do not.
The Lord loveth a cheerful giver. But Mr. Fletcher was not
only charitable; he was in all respects a good man.

He was honest, just, temperate, regular in all his habits.
All who knew him esteemed him for his many virtues; and
no man was more worthy of esteem. His bequest to this As-
sociation was liberal, and will be a great help to it. The be-
quest shows how much interest he felt in our efforts for the ad-
vancement of the Gospel. He not only attended the meetings
of this Association, but gave a portion of his substance to sus-
tain our operations.

The money he has left may be the means of bringing many
to the light of the glorious Gospel. There are thousands in
different parts of the country, who would gladly embrace the
Gospel, if it could be proclaimed to them in its purity. We
know not, therefore, how great may be the benefit of his be-
quest to those sitting in darkness and the region of the shadow
of death. We may be indebted to this for many of the most
active and efficient members, that may be brought into our de-
nomination.

What he gave to this Association was not the only bequest
made. There were others, and from them we learn that he
had no aspiring feelings, no vain ambition. Many men, in
making their donations, seek for a popular Society, where their
names will be associated with those whom the world calls
great. But Mr. Fletcher thought not of renown—of fame—
of acquiring a great name; he thought only of giving his
money where it would be the most useful; and aid those who
were struggling to do good—to help on the cause of truth and
benevolence. Hence he gave to the Colored Orphan Asylum,
the Colored Home, to our Sabbath School, and to this Associ-
ation. In making these bequests he could have had but one
object—and that was to do good.

His example is worthy our imitation. It is worthy the imi-
tation of all who are blessed with this world's goods. May
we not hope that it will be followed; that in years to come,
there will be many who, in arranging their worldly affairs for
a departure hence, will remember this Society? who will give
a portion of what they have to leave, and which is not needed
by immediate relatives, to help the operations of this Society?
If such should be its effect, a double purpose will be accom-
plished by his bequest: we shall have, not only the benefit of
what he has given, but the benefit of his good example.

His name through long years to come will be associated
with this Society. The FLETCHER FUND must remain un-
expended; and may it prove an incentive to devotion, to lib-
erality, and to faithful exertions for the advancement of our
common cause. The work in which we are engaged is a no-
ble one, and demands our best efforts. At present our opera-
tions are not planned upon a large scale; our means are lim-
ited; our sphere of labor narrow. But some of the most power-
ful organizations of the world, for the extension of the Gospel,
had a smaller beginning than ours; but by long years of labor
and by wise management, they have become mighty in pow-
er, wide in influence, and rich in funds. If we will but toil
with our Master's zeal, and be governed by his generous and
self-sacrificing love, we may make our Association an agent
of vast power for the extension of the truth. It is the oldest
one in our denomination; and though we have now several
that are active and efficient, we have as yet, a right, in all
respects, to stand at the head.

Selection of the Best Pears.

The most striking feature in the progress of fruit culture, is,
perhaps, the improvement in the variety of our pears. A
large number of new and fine sorts have lately originated or
become known; and hundreds of foreign ones are under a
course of examination. A single orchard in Massachusetts,
has no less than eight hundred different varieties.

The only true formidable disaster to which it is liable, the
fire blight, is becoming better understood and more easily man-
aged. Instant excision and burning the branches, have proved
entirely effectual, where it has been properly and unremitting-
ly performed. This remedy has, however, failed in most at-
tempts partly from being too long delayed or not perseveringly
pursued; but more frequently from not cutting far enough be-
low the affected part. Most cultivators are content to cut off
the visibly affected parts only; whereas, at least two or three
feet of the branch below should also be taken, as the poison ex
tends downward, and does not instantly show itself.

Youth's Department.

JAMES LUMBARD, EDITOR.

I WISH I WERE A FAIRY.

"Oh, ! I wish I were a Fairy!" a little maiden cried,
"Then in a coach and six so grandly I would ride;
I would dress in silks and satins, with golden fringes bound,
And my robe, like sunbeams shining, should sweep upon the ground."

"Oh! I wish I were a Fairy!" another sweet voice sung,
"For the Fairies are so beautiful, so happy and so young,—
I would dwell by gushing fountains, where the wild flower bows its head,
And a green enamelled carpet o'er the sloping verdure spread.

"Then if a pretty maiden came tripping there, to fill
Her pitcher from the waters, that glisten pure and chill,
I would touch her with my wand, as the fairy did of old,
And from her lips should issue the diamond, pearl, and gold."

"O! I wish I were a Fairy!" cried a sweeter voice than all,
But I would not turn *my* footsteps to grandeur's glittering hall;
I would seek the haunts of sorrow, and every tear should dry,
In the bright and beaming lustre of my fairy-beaming eye.

"I would go into the cottage of the lowly and the poor,
And I'd drop a purse of gold, as I flitted thro' the door,—
The widow's heart should sing, and the little orphan's too,
Where'er my silver sandals left their small print on the dew."

"Oh! bless thee, gentle maiden," a fairy voice replied—
"Thy wish it shall be granted—like a moonbeam thou shalt glide
To the chamber of the sick, and the pillow of the sad—
Thou shalt breathe a balm on one, and make the other glad.

"Thy gold shall never fail thee—for its coined from thy own heart;
Thy flowers shall never wither, but ambrosial sweets impart;
Thou hast a fairy treasure, and blessings shall be thine,
Wherever through the stilly dew thy silver sandals shine."

The Broken Flower.

I walked out in the morning, when the mild spring had spread her verdant mantle upon the fields and called forth the blossoms and the bud—when the green shrub was expanding its leaves like the wings of the newly fledged bird, and the rills leaped gladly along in the sunlight, and I marked and enjoyed the freshness and beauty of the scene; but a little flowret that bloomed lonely by the pathway, arrested my attention, and I turned aside to contemplate its hues, and admire the delicacy of its form. It was lovely yet meek, and rich with fragrance, which it flung upon the light wings of the passing wind: and I thought it emblem of a young and guileless heart, it stood so unprotected in its innocence. I would not pluck it, although it looked so fair and inviting, but let it bloom upon its slendr stem, to meet the next passer by, and charm him with its sweetness. I returned in the evening and saught for the gentle flower: but the cruel tread of the heedless stranger had been upon it and crushed it, and it lay upon the ground broken and bleeding, unnoticed and alone. And I thought it, as it lay thus before me, an emblem of the human heart, when its delicate pride had been wounded by the thoughtless or designing, who pass on their way, and leave the stricken one to mourn in the silent desolation of the heart. I moralized on the fate of the dying flower, and received from it a lesson that sunk deep into my mind. It taught me that only the great and wealthy are secure from aggressions like this; and that their claims and pretentions are acknowledged and respected, while the innocent and unpretending, are slighted and despised, and their merits unseen and unrewarded. Yet let not the proud one exult in the ascendency which fictitious advantages may have given him, nor the child of indigence lament the lowliness of his lot; for peace and contentment may visit the cottage, when they shun the lordly mansion, and the cares and discontents of the rich are excluded from the quiet hearthsides of the poor—while even amidst his bitterest repinings, the oppressed may find a consolation; he knows that the wave of time is sweeping onward forever; man may wish to stay its course, when the heaven above him is unclouded; and that all the myriad barks which crowd its bosom will alike be dashed upon the shore of oblivion, and their shattered wrecks shrink beneath the surface of its waters

PROSPECTUS

OF THE SEVENTEENTH VOLUME OF THE

NEW YORK

CHRISTIAN MESSENGER.

EDITED BY

WM. S. BALCH, OTIS A. SKINNER, AND S. C. BULKELEY.

A new volume of this paper was commenced on the 2d Saturd November inst. The paper is greatly improved, and enlarged one-third above its former size, and is neatly printed on good p strong and white.

It is devoted to the defence and illustration of Universalism; to ality, Literature, Science and Agriculture; to questions of Reform Progress, and general Intelligence. It contains Sermons, Ex Scripture Expositions, Reviews of Books, interesting moral St Juvenile pieces, Denominational and general News.

Besides the productions of the Editors, it will contain articles our best writers. Regular Correspondents, have been engaged i ferent parts of the country, to furnish us the earliest information t ing the interests of our cause, which may come to their knowled

We respectfully ask the aid and co-operation of all our pr patrons, and all who wish well to our success, promising, on our to do every thing in our power to render the Messenger an accep and useful paper.

TERMS—The Messenger is published every Saturday, at Two lars a year, payable in advance; to which fifty cents will be add not paid within six months from the time of subscribing.

Persons sending us *ten dollars*, shall receive *six* copies. or *tw dollars, thirteen* copies.

The Ambassador is published every Saturday at Two Dollars Fifty Cents a year, in advance, for single Copies. Six Copies for teen Dollars, and Ten Copies for Twenty Dollars.

RELIGIOUS NOTICES.

Br. E. H. Chapin will supply the desk at the Apollo Sa next Sabbath.

Br. Whiston will preach in Nyack on Sunday next, mor and evening; Tuesday evening, Nov. 23d, in Rondout; W nesday evening, 24th, in Stone Ridge; Thursday, 25th Middleport; Friday evening, 26th, in Ellenville; Sun morning, 28th, in Hasbrouck, in the afternoon at Woodbo and in the evening at Fallsburgh; Monday evening, 29th Neversink; Tuesday evening, 30th, in Duteher's; Wednes evening, December 1st., in Monticello; Thursday evening, Dec., in Bloomingburgh.

There will be preaching in Nyack every other Sabbath ring the winter, commencing with next Sabbath.

Br. Bulkeley will preach in Blauveltville the fourth Sun in November, morning and afternoon, and at Piermont in evening.

There will be preaching in Patterson next Sunday.

MARRIED.

In New London, Ct., on the evening of the 10th instant, Rev. T. J. Greenwood, Mr. WM. H. ROBBINS and ABBIE daughter of James B. Lyman, Esq.

In Hudson, N. Y., Nov. 16, by Rev. G. Collins, M. W C. MARSHALL, of New York, to Miss CHARLOTTE E. RA of Hudson. Also, by the same, Mr. GEORGE R. KEMPTON Fairhaven, Mass., to Miss MARY MARSHALL, of Hudson.

DIED.

In this city, very suddenly, on Thursday of last week, ABRAHAM J. MOORE, aged 42.

Mr. Moore was formerly a member of the Bleeker-st. S ety. For a few years past he had been residing at Fort L On the morning of Thursday he came to the city to trans some business, relating to the purchase of an estate which had made the day previous. While in the Merchants change Bank he was taken suddenly ill and survived bu few hours. He has left a wife and seven small children mourn the sudden death of a faithful husband and an ind gent father.

In this city, Nov. 1, Mr. JOSEPH BONSON, aged 66.